

INTERESTING FACTS
CONCERNING
POPERY.

BY WAY OF
QUESTION AND ANSWER;

SHOWING THAT

It has no Claim to Antiquity; is a gross Corruption
of Christianity; and enjoins Principles subversive
of Civil Government in a Protestant State.

TO WHICH IS ADDED

Part of the Creed of Pope Pius the IV.

ALSO

AN INDULGENCE

GRANTED BY

POPE CLEMENT VI. to the King of France;

With some PARTICULARS respecting the present
STATE of POPERY in SCOTLAND.

By their fruits ye shall know them, Matth. vii. 20.

The FOURTH EDITION.

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INTERESTING FACTS

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Q. **W**HAT religion do you profess?

A. I profess myself a Protestant.

Q. What do you mean by a Protestant?

A. One that admits no doctrine as a rule of faith, but what is contained in the Holy Scriptures; and who is called a Protestant from his protesting against the errors of the church of Rome.*

Q. What do you understand by a Papist, or Roman Catholic?

A. One who professeth subjection to the Pope as head of Christ's *universal* church on earth, and to all the precepts and constitutions of the church of Rome; and to believe all the doctrines and precepts taught by that church; many of which Protestants think sinful, erroneous, and contrary to the word of God.

Q. Can you name some of these to me?

A. They may be reduced to three classes, First, Those precepts and constitutions of the church of Rome that are sinful in their own natures, as being directly contrary to the commands of God. Secondly, Those that either

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plainly

* The Electors of Saxony and Brandenburg, the Dukes of Lunenburg, the Landgrave of Hesse, and the Prince of Anhalt, were among the first who entered a *Protest* on the 19th of April, 1529, against the iniquitous and intolerable superstitions of the church of Rome. Hence they were called *Protestants*, which from that period has distinguished all who renounce the same absurdities.

plainly encourage men in sinful practices, or insensibly betray them into sin. Thirdly, Those articles of belief, which, being contrary to the Holy Scriptures, are dangerous errors.

I. Q. Which are those precepts and constitutions of the church of Rome that are directly contrary to God's commands?

A. They are the five following.

1st. Denying to the common people the free use of the Holy Scriptures.

2dly. Denying the cup to the people in the Holy Sacrament.

3dly. Ordaining public prayers to be offered up in a language not understood by the common people.

4thly. Ordaining prayers to be made to saints and angels.

5thly. Ordaining images to be set up in their churches for the people to bow down before them.

1st. Q. How do you prove that denying the free use of the Holy Scriptures to the people is directly contrary to the word of God?

A. Because every man is expressly commanded to read them. 'Search the Scriptures, for in them ye think ye have eternal life.' John v. 39. The apostle charges all the brethren to read his epistle. 1 Thess. v. 27. and God, by Moses, commanded all so to read and understand the Holy Scriptures, as to be able to instruct their children out of them: 'Therefore shall ye lay up these my words in your heart and in your souls—and ye shall teach them your children,' &c. Deut. xi. 18, 19.

And the Bereans are commended for searching the Scriptures daily, Acts xvii. 11. which commendation proves it to be a duty to read the Scriptures, and amounts to a command.

Q. Did not the fathers of the church much inculcate the reading of the Holy Scriptures?

A. They did, "Think it not sufficient (says Austin to the people) "that ye have the Scriptures in the churchy

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" church, but also in your houses at home: either read
" them yourselves, or get some to read them to you." Origen says, " Would to God we did as it is written,
" Search the Scriptures." And says Chrysostom, " Heark-
" en unto me ye laymen, ye men of the world, get ye
" the Bible, that most wholesome remedy of the soul; the
" reading of the Holy Scriptures is much more neces-
" sary for you than the monk. *"—And Jerom tells us,
" That one might hear the ploughman in the field at
" his Hallelujahs, and the labourers in the vineyard
" singing David's psalms †."

2d. Q. How do you prove that denying to the peo-
ple the cup in the Holy Sacrament is contrary to the
word of God?

A. It is directly contrary to Christ's institution;
" Drink ye *all* of this," Mat. xxvi. 27. and the apostle
Paul commandeth *every one* who eateth of the bread to
drink likewise of the cup. 1 Cor. xi. 28.

Q. Is it not acknowledged by the council of Con-
stance that our Saviour instituted and delivered the
bread and the wine in the sacrament of the supper, and
that in the primitive church it was received by the
faithful in both kinds?

A. Yes; and yet, notwithstanding it acknowledged
both, the council decreed, " That none but priests shall
" receive the cup †"—And the council of Trent de-
clares, " That whosoever thinks it necessary that the
" people shall receive in both kinds is *accursed* §."

Q. What is the practice of the Greek and other
Eastern churches in this matter?

A. They always did, and to this day do administer
the sacrament to the people *in both kinds*.

3d. Q. How do you prove, that ordaining public
prayers to be offered up in a language not understood
by the people is contrary to the express commands of
God?

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* Homil. ad Coloss. 9.

† Ad Marcellam.

‡ Coun. Constance, sect. 13, 1413. § Coun. Trent, sect. 21. c. 11.

A. The apostle Paul forbids this practice in the strongest terms, through the whole fourteenth chapter of his first epistle to the Corinthians. 'If I pray in an unknown tongue, my spirit prayeth, but my understanding is (as to others,) unfruitful. How shall he that is unlearned say Amen, if he understand not what thou sayest.' And again, 'If there come in those that are unlearned, and unbelievers, will they not say ye are mad?'

Q. Was not public worship performed in the language of each respective country in the primitive church?

A. It was. During upwards of 600 years after Christ, it was the constant practice, and learned men of the church of Rome do not deny it,—Cardinal Cajetan says, "It would be much better if this custom were restored."—Bellarmine confesses that the Armenians, Egyptians, Æthiopians, Russians, and others, use their own language in their liturgies.

4th. Q. How do you prove that worshipping and praying to saints and angels, ordained by the church of Rome, is contrary to the express commands of God?

A. Because such practice is expressly forbidden, Coloss. ii. 18, 19. 'Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, not holding the head (Christ Jesus): and we read that angels have refused this worship. 'See thou do it not (saith the angel to St John) for I am thy fellow servant; worship God.' Rev. xix. 10.

Q. Do not several Popish writers own that invocation of saints was not practised during 300 years after our Saviour came into the world?

A. Yes. Particularly Cardinal Perron, Richlieu, and others. And it is to be observed, that the reason they assign for its not being practised in the early ages of the church, should have kept that practice for ever out of the church, viz. because praying to saints would have been

seen too much like the Pagan idolatry, and so would have obstructed the spreading of the gospel.

Q. When were public prayers to saints first introduced?

A. It does not appear they were established until the year of our Lord 787, when the second council of Nice appointed them—and this council was condemned by another council held at Frankfort in the year 794; and the invocation of saints was likewise condemned by a former council held at Constantinople in the year 754; where no less than 338 bishops were present.

Q. As Solomon when addressing God says, 'Thou, even THOU ONLY, knowest the hearts of all the children of men,' is it not then an impious conceit to suppose that angels or saints know mens thoughts, and are objects of prayer?

A. Yes.

Q. Is not praying to saints and angels injurious to our blessed Saviour?

A. It is, inasmuch as it supposes Christ's mediation not sufficient, when men add so many mediators to him; whereas the Scripture mentions only 'one mediator between God and men, the man Christ Jesus,' 1 Tim. ii. 5, 6.

Q. Do not Papists plead the example of Jacob for praying to angels?

A. They do: But Jacob prayed only to the angel that redeemed him, that is, to Christ who often appeared to the patriarchs, and is called by Isaiah 'the Angel of God's presence,' Is. lxiii. 9.

Q. How do you prove the ordaining images to be set up in churches, that the people may bow down before them, to be contrary to the express commands of God?

A. That practice is as expressly forbidden, as in words it can be, by the second commandment. Exodus xx. 4, 5. 'Thou shalt not make to thyself any graven image; thou shalt not bow down to them, nor wor-
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‘ship them,’ and Dent. xvi. 22. ‘Neither shalt thou set thee up any image which the Lord thy God doth hate.’

Q. Are not the Papists sensible that this practice is contrary to such commandments?

A. They seem to be so: for in several of their Catechisms the second commandment is left out, because it so manifestly condemns their practice; and to make up the number they divide the tenth into two.

Q. But they declare, that they do not direct their worship to the image; but pray to Christ and the saints through these images?

A. They do so; but this cannot excuse them from the sin of idolatry: for you see the commandment says, ‘Thou shalt not make any graven image. Thou shalt not bow down before it. Thou shalt not set it up.’ And yet all Papists do this in their churches and chapels without any scruple.

Q. Does not Bellarmine, that great champion for Popery, say, ‘That images are not only to be worshipped as they are examples, but also properly and by themselves, so as the worship may terminate on them?’

A. He does. See Tom. 3. Disp. 6. of his works.

Q. Is it true that Papists venture so far as to represent the Godhead and the Holy Trinity by images and pictures?

A. They do. They represent God the Father like an old man, having Jesus Christ in his bosom, and the Holy Ghost over them in the form of a dove; an impiety not unlike that of the Gentiles, who ‘changed the glory of the incorruptible God into an image made like to corruptible man,’ Rom. i. 23.

Q. Do not Aquinas, Bonaventure, and other Popish doctors disapprove of image worship?

A. They do.

Q. What was the opinion of Pope Gregory the great, who lived in the sixth century, concerning the worship of images?

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A. He disapproved of the worship of images, as appears from his epistle to Senecius: nor was the worship of images publicly authorised in the church till after the year of our Lord 700, when it was established by a decree of the council of Nice.

Q. What do you think of worshipping the blessed Virgin; to whom the Papists address more prayers than to Jesus Christ?

A. It is downright idolatry: because she is a creature; and there is neither command nor example for such worship in the word of God, which is our only safe guide.

Q. Did our Saviour encourage the worshipping of his mother?

A. No; for when she made an address to him, he replies, 'Woman, what have I to do with thee?' John ii. 4. And when he was told that his mother and his brethren were standing without seeking him, he answered, 'Who is my mother, or my brethren?'

II. Q. You said there were some doctrines of that church, that either plainly encourage men in sinful practices, or insensibly betray them into sin: what are the principal of this kind?

A. I shall mention seven among many others. The first is; that Christians may do works of supererogation; that is, that some men may have more virtue than is necessary to their salvation, and consequently, that they have some merit to spare, for the benefit of others who want it.

1st. Q. How do you prove this to be false doctrine?

A. From the 17th chapter of St Luke, ver. 10. Our Saviour bids men, 'After they have done all things that are commanded them, to say, we are unprofitable servants,' we have done that which was our duty to do.

Q. Is not the Popish doctrine concerning the merit of good works absurd in itself?

A. It is; for to merit any thing of God is to make him our debtor, to whom we owe every thing we have
or

or can enjoy; besides our best services are imperfect and mixed with sin.

Q. Since none can merit any thing of God for himself, is it not impossible he can merit for another?

A. Certainly; and therefore there can be no works of supererogation.

2d. Q. What other doctrines of Popery encourage men in sinful practices?

A. The doctrine of indulgencies, or pardon for sins, which the Pope grants for money; but this gives such a loose to vice, and is so manifestly contrary to the word of God, that the Papists begin to be ashamed * of it, at least in Protestant countries.

Q. Can you give any account of the rise of indulgencies?

A. The first council of Nice, that of Arles, and that of Ancyra, make mention of them; but they are considered in these councils as relaxations or releasements of canonical satisfaction, *i. e.* of the discipline or correction of the church. But the new and chief foundation of indulgencies was laid by Pope Clement VI. in the year 1351.

Q. Is not the sale of indulgencies an impudent, sinful, and absurd practice?

A. Certainly; what can be more absurd than to grant indulgencies for money, as if the grace of God could be bought or sold, which has often been practised in the church of Rome.

3d. Q. What is the third doctrine that encourages men to sin?

A. That faith is not to be kept with Heretics; and that

* Modern Papists, and their advocates, disclaim all the leading principles of Popery (a). It appears to be a religion without disciples. But is it not more reasonable that they should renounce a religion which they do not believe, than that Protestants should give a legal toleration to a religion, whose unalienated political principles are quite intolerable?

(a) See Archbishop Tillotson, Sermon 72.

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that the Pope can absolve subjects from their oaths to Protestant princes. This doctrine hath encouraged subjects to rebel against their lawful sovereigns, contrary to that express command of St Paul, ' Let every soul be subject to the higher powers; the powers that be are ordained of God,' Rom. xiii. 1.

Q. How does it appear that this is a doctrine of the church of Rome ?

A. Pope Martin V. writing to Alexander Duke of Lithuania, has these express words, " Be assured that thou sinnest * mortally if thou keep thy faith with Heretics." And the council of Constance has determined, " That no faith is to be kept with Heretics†." And Pope Gregory IX. says, " Be it known to all who are under the dominion of Heretics, that they are set free from every tie of fidelity and duty to them. All oaths and solemn agreement to the contrary notwithstanding‡." And Simanca teaches the same thing; " Even (says he) though confirmed by an oath: this (adds he) is often said by us, but it is necessary incessantly to repeat it ||." Add to all these the words of Pope Gregory VII. " We (says he) following the statutes of our predecessors, do, by our apostolic authority, absolve all those from their oath of fidelity who are bound to excommunicated persons:" and it is

* Apud Cochleum Hist. Hussit. lib. 5.

† *Papists* are obliged to believe that the decisions of *General Councils* are infallible with respect to faith and morals. The general council of Constance has established the *lawfulness* of BREAKING FAITH WITH HERETICS. Consequently *Papists* are bound by principle to believe that doctrine.—If to obtain the benefit of a late act of parliament they swear (as many of them have) the contrary, they must swear against principle. Nothing but ignorance can possibly screen them from the imputation of perjury. But then! what becomes of the Bishops, Priests, and Jesuits, who procured this act, and who urge or permit the people to take that oath.

‡ Decret. Greg. l. 5. t. 7.

|| Institut. Catholi. ch. 46.

is well known that all Protestants are excommunicated and considered as Heretics by the church of Rome. The canon law likewise asserts, that the Pope may absolve persons from their oath of allegiance, and this article is contained in the canon law, confirmed by the council of Trent.

Q. Can you adduce any proceedings of Popes and councils corresponding to this pernicious doctrine?

A. Many might be adduced,—I shall only mention two—John Huss, notwithstanding the Emperor Sigismund's safe conduct, was by the council of Constance, in the year 1415, delivered over to the secular arm, and put into the hands of the Duke of Bavaria, who committed him to the flames. In the Bull of Pope Pius V. intituled, The Damnation and Excommunication of Elizabeth Queen of England and her adherents, &c. there are these words, “ And, moreover, we do declare her
“ (*viz.* Elizabeth) to be deprived of her pretended title
“ to the kingdom aforesaid, and of all dominion, dig-
“ nity and privilege whatsoever: and also the nobility,
“ subjects, and people of the said kingdom, and all o-
“ thers which have in any sort sworn unto her, to be
“ for ever absolved from any such oath, and all man-
“ ner of duty, of dominion, allegiance, and obedience,
“ as we also do, by authority of these presents, absolve
“ them, and do deprive the same Elizabeth of her pre-
“ tended title to the kingdom, and all other things a-
“ foresaid, and we do command and interdict all and e-
“ very the noblemen, subjects, people, and others afore-
“ said, that they presume not to obey her, or her mo-
“ nitions, mandates and laws. Given at Rome at St
“ Peter's, in the year of the incarnation of our Lord
“ 1570.”

Q. Is not the doctrine, that faith is not to be kept with Heretics, and that the Pope can absolve subjects from their oaths of allegiance to Protestant princes, subversive of the foundations of human society, and destructive of the most sacred obligations?

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A. Nothing is more evident.

4th. Q. What is the fourth doctrine of the same kind?

A. That Heretics are to be persecuted and destroyed.

Q. Whom do the Papists call Heretics?

A. All Christians who do not believe their false doctrines, and join in their idolatrous worship; but especially Protestants.

Q. How do you prove that this is a doctrine of the church of Rome?

A. The canon law determines, "That the person who doth not abjure his heresy, and immediately return to the orthodox faith, shall be given up to the secular judge to receive the proper punishment of his crime*." The fourth council of Lateran decreed, "That Catholics who should take up the cross, gird up their loins, and be active in exterminating Heretics, should enjoy the same privileges and indulgencies with persons going to the relief of the Holy Land;" of which privileges this was one, a full remission of all their sins if they died in the cause †. And the council of Toledo says, "We, the holy council, promulge this sentence or decree pleasing to God, That whosoever hereafter shall succeed to the kingdom, shall not mount the throne till he has sworn, among other oaths, to permit no man to live in his kingdom who is not a Catholic. And if, after he has taken the reins of government, he shall violate this promise, let him be *anathema, maranatha*, in the sight of the Eternal God, and become fuel for eternal fire." And Bellarmine says, "If it were possible to root out Heretics, without doubt they are to be destroyed root and branch ‡ ||."

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Q. How

* Decret. Greg. l. 5.

† So that if a man dies, or is killed in performing the great duty of murdering Heretics (as all Protestants are accounted) he goes directly to Heaven, without giving even a call at Purgatory, whatever his sins may have been. *Horribile dictu!*

‡ Bellar. de Laic.

§ A Popish bishop, who resided some time ago in the capital of this

Q. How have they treated Protestants?

A. Where they have had power, they have often endeavoured to root them out by fire and sword, and all kinds of cruelty.

Q. How doth this appear?

A. In 1209 they published a crusade against the Albigenses and Waldenses, and destroyed near 70,000, without distinction of age or sex, in the city of Beziers only, besides thousands in the country. On the 24th of August 1572, at Paris were massacred in the dead of the night not less than 25,000 Huguenots.—For this execrable action Pope Gregory XIII. ordered a public thanksgiving, and sent a Legate to Charles the IXth to intreat him to continue it. *O horrida principia! horrida principia!* During the reign of Queen Mary many British

this kingdom, has lately published to British subjects in their own language, an artful, laboured and intended defence of those penal laws, by which Protestants are put to death in Popish countries. He even supposes that Popery cannot subsist without them.—He has courage enough to own that he (O Britain how art thou fallen! a Popish bishop) had a great hand in setting on foot a late act of parliament in favour of Roman Catholics.—And he tells us plainly that if his schemes succeed,—if Popery be restored, he will adhere to the plan which has always been necessary for her (a); with her wonted cruelty she would exercise her penal laws: If we be kind to them, they will burn us.

He is no manslayer who slayeth a man that is excommunicated. Popish canon law.

It is remarkable that toleration is now extended to a species of Papists which even Roman Catholic states have banished. As this country is now become the refuge, it will soon be made the nest of JESUITS.

(a) So far the Bishop acts in character, for every Popish Bishop at his consecration, and all Metropolitans at their instalment, solemnly swear (the oath is extant in the Roman Pontifical, by order of Pope Clement VIII.)

“Heretics, Schismatics, and Rebels to our said Lord (the Pope) or his foresaid successors, I will, to the utmost of my power, persecute and oppose.”

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with Protestants were cruelly put to death*. And on the 23d of October 1641, about 100,000 Protestants were either burnt, or buried alive, hanged, drowned, or ript open, &c. by Papal butchers in Ireland †.

Q. You have said that it is well known that all Protestants are excommunicated by the church of Rome; how do you prove this?

A. From the following excommunication solemnly pronounced every year at Rome, on Maundy Thursday, for a very considerable time. "We excommunicate and anathematize (in the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed apostles Peter and Paul, and by our own) all Hussites, Wiclephites, Lutherans, Zuinglians, Calvinists, Hugonots, Anabaptists, Trinitarians, and apostates from the faith, and all other Heretics, by whatsoever name they are called, and of whatever sect they be; as also their adherents, receivers, favourers, and generally any defenders of them, together with all who, without our authority, or that of the apostolic see, knowingly read, keep, print, or any ways, for any cause whatsoever, publicly or privately, on any pretext or colour, defend their books containing heresy, or treating of religion. ‡"

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5th. Q. What

* Though this horrid reign was shortened for the elect's sake, yet, in the space of five years, many hundreds were publicly sacrificed to the cruelty of Popish priests, and the bigotry of the silly Queen; who, as Bishop Burnet tells us, was persuaded she could never have a child, if she did not extirpate every Heretic in the kingdom. Among them were five bishops, 21 divines, 8 gentlemen, 26 married women, 20 widows and virgins, 2 boys and 2 infants.

† See Sir John Parson's history of the massacre, taken from examinations on oath.

‡ This exhibits the most compleat evidence, that we Britons and Protestants, stand excommunicated by the church of Rome; and if so, all Papists are absolved from their fidelity to us. And all the oaths they can take are either contrary to their principles, or most shockingly treacherous towards their benefactors.

5th. Q. What is the fifth doctrine of the church of Rome, that either plainly leads, or insensibly betrays the ignorant and unwary into sinful practices?

A. That every man must, without further examination, submit his faith to the decisions of their church.

Q. How do you prove that every Christian is obliged to examine and judge for himself, and not blindly submit his faith to the decision of another?

A. It appears from hence, St John enjoins all Christians not to believe every spirit, but to try the spirits whether they be of God, 1 John iv. 1. 'Prove all things, (saith St Paul) hold fast that which is good,' 1 Thess. v. 21. 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.' Gal. i. 8.

Q. How doth it appear that this doctrine, that Christians must submit their faith to the decisions of their church, betrays men into sin?

A. Because they have commanded many things both to be believed and practised that are contrary to the word of God.

Q. If Popes have erred, and councils in which Popes presided have erred, is it not absurd to submit our faith to the decisions of the church of Rome?

A. Certainly.

Q. Is it true that they have both erred?

A. Yes; many of the Popes have been heretical: Pope Zephyrinus was a Montanist, Marcellinus an idolater, Liberius an Arian, Felix II. an Arian, Anastasius II. a Nestorian; and not a few of the Popes have issued contradictory decisions and decrees: Pope Innocent III. reversed a decree of Pope John I. as did John XXIII. reverse a decision of Nicolas I. Gregory I. decided in opposition to Pelagius II. Leo VIII. in opposition to Adrian III. and Nicolas I. in opposition to Zacharias. The council of Constance and Pope Gelasius II. issued
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opposite decisions, as did the council of Trent and Gregory III. &c.

And that councils and Popes deciding in conjunction have reversed decisions of other councils, headed by Popes, is evident from the decisions themselves.

In two general councils where Popes presided and concurred, viz. the councils of Basil and Constance; the superiority of a council above the Pope was declared,—and certainly wherever the supreme authority is lodged, the privilege of infallibility must, according to Papists, follow; and yet by two other councils, and these headed by Popes concurring with them, viz. that of Florence, and the last Lateran council, the superiority of the Pope above a general council was determined.

6th. Q. What is the sixth doctrine of this kind taught and maintained by the church of Rome?

A. That there are other mediators between God and man besides Jesus Christ, such as saints and angels, and especially the Virgin Mary.

Q. How do you prove that this doctrine is false?

A. The word of God expressly declares Christ Jesus to be our only Mediator, 1 Tim. ii. 5. 'There is one Mediator between God and men, the man Christ Jesus;' and the reason follows, 'who gave himself a ransom for all.' And this is more than can be said for any saint or angel, who cannot be our mediators, because they did not ransom us.

Q. As the Scripture assures us that God only knows the hearts of the children of men, are not prayers to saints and angels, who know not what passes in the hearts of men, impious and absurd?

A. Certainly.

Q. Though the Scripture assures us there is only one Mediator between God and men, do not Papists address angels and saints not only as subordinate mediators, but sometimes as principals?

A. They do. In the prayer to St. Agnes, they thus address her; "O Agnes, woman of the Lamb, do thou

"enlighten us within, destroy the roots of sin. O excellent Lady, after the grievances of this world, do thou translate us to the company of the Blessed." —See Missal. edit. Par. ann. 1520*.

Q. How do you prove that this doctrine betrays men into sin?

A. 1st. Because it is the occasion of their dishonouring Christ the only Mediator.

2dly. Because it leads them into direct idolatry, by giving to creatures that worship which is due to God only.

7th. **Q.** What is the seventh doctrine of Popery that betrays men into sinful practices?

A. The doctrine of transubstantiation.

Q. What do they mean by that hard word?

A. That in the sacrament of the Lord's Supper, the bread and wine, immediately after consecration, are turned into the very body and blood of Christ.

Q. Do they affirm, that upon the priest's pronouncing those four words, 'This is my body,' the bread and wine are turned into the real flesh, and blood, skin, and bones of Christ?

A. That is their meaning. See Pope Pius's Creed, art. 17. p. 29.

Q. What say you to this opinion?

A. That it is a very absurd and pernicious error, which overturns all knowledge and religion; inasmuch

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* The Scriptures mention only one Mediator, or Advocate in Heaven, the Lord Jesus Christ. Who will grant us *all we ask*; and *ever lives to intercede for and save us to the utmost*. How injurious to his sacred character is it to join his creatures with him: Nay! as is sometimes done, put them before him. Is it not deifying these creatures to suppose they hear us from all places and at all times, and not only *vocal*, but (as the council of Trent allows) *mental* prayer. How shocking is this office, "Let Mary and her Son bless us!" How offensive to a Protestant ear the form of this doxology, "Glory be to God and the Blessed Virgin, and Jesus Christ." They unite the *passion of our Lord Jesus Christ and the merits of the blessed Virgin, and of all the saints, for the remission of sins*.

as it destroys the evidence of our senses, of our reason, and of the Holy Scripture, on which all knowledge and religion must be grounded.

Q. How doth it contradict the evidence of our senses?

A. Because our sight, our taste, and our smell, all tell us, that the bread and wine remain after consecration what they were before.

Q. And what will be the consequence if our senses may constantly deceive us in the plainest cases?

A. Very bad; for our Saviour proved his doctrine by the miracles which he wrought before men's eyes: if, therefore, men's senses may deceive them in the plainest cases, there is an end of all miracles at once; and this great proof of the truth of Christianity is quite taken away.

Q. How doth it contradict our reason?

A. Our reason informs us, that it is impossible that the same body should be in different places at the same time.

Q. And what say the Scriptures concerning it?

A. That the body of Christ is in heaven, where it is to 'remain until the times of the restitution of all things,' Acts iii. 21. and St. Paul calls what each communicant receives, bread and wine: 'Let a man examine himself, and so let him eat of that bread, and drink of that cup,' 1 Cor. xi. 28.

Q. How then are we to understand those words of our Saviour, viz. Matt. xxvi. 26. 'This is my body?'

A. As every Protestant and Papist understands these words, 'This rock was Christ,' 1 Cor. x. 4. That as the rock in the wilderness represented Christ, so, 'This bread is my body,' signifies, This bread represents my body, and is a memorial of it to you; for which reason our Saviour adds, 'This do in remembrance of me.'

Q. You said, that this doctrine of transubstantiation betrays men into sin: how doth this appear?

A. It betrays them into idolatry, the sin above all others

where the most condemned by God in the Holy Scriptures.

Q. How doth it betray them into idolatry?

A. The Papiſts being taught, that the bread and wine, after conſecration, are really changed into the body and blood of Chriſt, they think it proper to pay divine worſhip to it; but as we have proved them to continue the ſame after conſecration that they were before, they worſhip a creature, which is the groſſeſt idolatry.

Q. What ſaid the Arabian philoſopher Averroes concerning this doctrine?

A. I have (ſaid he) travelled over the world, and have found different ſects, but ſo ſottiſh a ſect or law I never found as the ſect of the Chriſtians, becauſe, with their own teeth, they devour the God whom they worſhip.

Q. Does not our Saviour call the wine in the cup, after conſecration, 'The fruit of the vine?'

A. Yes. 'I will not drink henceforth of this fruit of the vine, until, &c.' Matt. xxvi. 29.

Q. Does not our Saviour ſay, 'Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you?' John vi. 53.

A. He does; but in the 63d verſe of the ſame chapter he ſays, 'It is the Spirit that quickeneth; the fleſh profiteth nothing, the words that I ſpeak unto you they are ſpirit,' and they are life: where he plainly tells us, that what he had ſaid concerning eating his fleſh, and drinking his blood, is to be underſtood in a ſpiritual, not in a literal ſenſe.

III. Q. But you ſaid, that there are alſo many doctrines maintained by the church of Rome, which are contrary to the word of God, and therefore pernicious errors; reckon up ſome of them.

A. The principal are theſe ſeven, viz.

Fiſt. That the Scripture doth not contain all things neceſſary to ſalvation.

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Secondly, That it is obscure in some points essential to faith.

Thirdly, That the Pope is St. Peter's successor, and the supreme head of the Christian church.

Fourthly, That God hath established in his church one supreme judge, who is infallible in matters of faith.

Fifthly, That in the mass, Jesus Christ is offered up by the priest a sacrifice for the sins of the living and dead.

Sixthly, That the souls of the faithful, after this life, go to a place by them called Purgatory, in order to be cleansed from all their sins before they enter into heaven.

Seventhly, and Lastly, That the church of Rome is the only true church, from which if a man separate he cannot be saved.

Q. How do you prove, that it is contrary to the word of God to maintain, That the Holy Scriptures do not contain all things necessary to salvation?

A. It appears from those words of the apostle, 2 Tim. iii. 16, 17. ' All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.'

2 Tim. iii. 15. ' And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation.'

Q. How do you prove that the Scripture is not obscure in essential articles of faith?

A. The Psalmist saith, ' That the word of God is a lamp unto his feet, and a light unto his path,' Psalm cxix. 105. and St. Paul affirms, ' That if our Gospel be hid, it is hid to those that are lost: in whom the God of this world hath blinded their minds,' 2 Cor. iv. 3, 4.

Q. How do you prove it to be an error to affirm, that the Pope, as St. Peter's successor, is supreme head of the Christian church?

A. Though the Pope were, in truth, St. Peter's successor,

successor, which the Papists have never been able to prove, yet he ought not to take more authority upon him than that apostle had ; but St. Peter had not more authority over the churches than the other apostles.

Q. How do you prove this ?

A. It appears from several passages of sacred scripture : St. Paul saith of himself, ' that he was nothing behind the very chiefest apostles,' 2 Cor. xii. 11. and, upon occasion, ' he withstood St. Peter to the face, because he was to be blamed,' Gal. ii. 11. The apostles who were at Jerusalem appointed Peter to go to Samaria ; which they could not have done, if he had been their superior, Acts viii. 14. and at his return from Casarea, the ' church of Jerusalem call him to an account for his conduct,' Acts xi. 2.

Q. Does not Christ say, ' Thou art Peter, and upon this rock I will build my church ?' &c. Mat. xvi. 18.

A. He does ; but the rock here mentioned evidently relates to the confession Peter had made in the 16th verse ; ' Thou art Christ the Son of the living God.' Besides, are not the apostles and prophets in general said to be the foundation upon which the church is built ? Ephes ii. 20. and the same power of loosing and binding which is given to Peter, our Lord gives to the rest of his apostles. Matt. xviii. 18. Does not our Saviour expressly prohibit any of his disciples from claiming a superiority over the rest. Matt. xx. 26, 27. And does not Peter himself disclaim any such superiority ? 1 Pet. v. 3. If Peter had been vested with such supreme authority, he certainly never knew it himself, nor exercised it. In that great question agitated in the council at Jerusalem concerning the obligation of the Gentiles to observe the ceremonial law, the decision was given by James—not by Peter, ' Wherefore my sentence is (says James) that we should not trouble them,' &c. Acts xv. 19. Cyprian, one of the fathers of the church, says, ' The other apostles are the same

‘same as St. Peter was, and endowed with an equal share of honour and power.’

Q. How do you prove it to be an error to affirm, that God hath established in his church an infallible judge in matters of faith?

A. Though this be with them a most important article, yet are they not agreed among themselves about it; some, by this infallible judge, understand the Pope, some the general councils approved by the Pope, and others the general councils, whether approved by the Pope or not.

Q. What have you to object to this doctrine?

A. Many undoubted facts overthrow it; such as the capital errors into which several Popes and councils have fallen; the inconsistencies of their conduct, and contradiction of their decrees; one Pope condemning what his predecessor had approved; one council rejecting the decrees of another council.

—To what I have already said concerning Popes and councils, I shall add the following facts from authentic history: Pope John XXIII. was charged with denying the immortality of the soul by the council of Constance, Pope Gregory XII. and Pope Benedict XIII. were deposed as heretics by the council of Pisa. Pope Eugenius IV. was likewise deposed by the council of Basil, and long before them. Pope Liberius subscribed the tenets of the Arian council of Sirmium.

Q. When and by whom was the pre-eminence over all other bishops first granted to the Pope of Rome?

A. This grant was bestowed upon Pope Boniface III. in the 6th century, by Phocas, who murdered the Emperor Mauritius, and usurped the empire, Boniface having applauded that murder.

Q. Did not the church of Rome reject the epistle to the Hebrews, and assert that it was not a canonical book in Jerome’s time, who lived 400 years after Christ?

A. Yes; from which it follows, that the church of
Rome

Rome was in an error four hundred years, or that she has been in an error ever since.

Q. You say the doctrine of the mass is contrary to Scripture, inasmuch as the Papists affirm that a sacrifice is therein constantly offered for the sins both of the living and the dead. What have you to urge against it?

A. Several passages of holy writ, Heb. ix. 25, 26. 'Christ doth not offer himself often; for then must he often have suffered to put away sin by the sacrifice of himself.' And again, 'without shedding of blood there is no remission of sins.' Heb. ix. 22. We are likewise told, Heb. x. 14. 'By one offering he hath perfected for ever them that are sanctified.'

Q. You have said, that it is an error to affirm, that the souls of the faithful, after this life, go to a place by the Papists called Purgatory, in order to be cleansed from all their sins, before they enter into Heaven; by what arguments do you refute this opinion?

A. We read in Scripture, that 'the blood of Jesus Christ cleanseth us from all sin.' 1 John i. 7. We do not therefore stand in need of any other Purgatory; so that the notion of Purgatory is manifestly injurious to the satisfaction of Christ, as it implies it to be insufficient.

Q. Do not some learned men of the church of Rome acknowledge that there is no foundation from Scripture for the doctrine of Purgatory?

A. They do. Pope Gelasius says, 'I have read of the right hand and of the left, but know of no third place.' And Card. Fisher, bishop of Rochester, says, 'There is little or no mention of Purgatory among the ancients.'

Q. Did not Pope Gregory, about the beginning of the sixth century, begin first to give countenance to the doctrine of Purgatory?

A. Yes; but it was not positively affirmed till about the year of Christ 1140, and was first made an article of faith by the council of Florence about 300 years ago, and afterwards by the council of Trent,

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Q. The church of Rome calls itself the only true church, from which if a man separate he cannot be saved: how doth the falsehood of this doctrine appear?

A. It appears from the chief marks of a true church, which are, to teach doctrines that are agreeable to the word of God, and reject all those that are contrary to it: now we have before shewn in many instances, that the doctrines of the church of Rome are inconsistent with, and contrary to the Holy Scripture; it therefore cannot be the true church, but must be a very corrupt one.

Q. Is it really a doctrine of the church of Rome, that those who are not of her communion, and do not believe her tenets, cannot be saved?

A. The council of Trent asserts that doctrine, and every Papist acknowledges the doctrines of the council of Trent as the articles of his faith; and the creed of Pope Pius IV. speaking of the articles of faith established by the council of Trent, calls them 'The true Catholic faith, without which no man can be saved.'

Q. Was not the Popish doctrine of seven sacraments unknown to the primitive church?

A. Their doctrine concerning seven sacraments was never heard of in the Christian church, during at least four or five hundred years after Christ.

The ancient fathers of the church mention only these two, Baptism and the Lord's supper. Justin Martyr, in the end of his second apology, takes notice of these two only. Chrysostom*, Cyril†, Theophylact, Ambrose, Austin‡ and Damascene, write, that the water and blood that came out of our Saviour's side signified the sacraments of the church, viz. the water, Baptism; and the blood, the Eucharist.

Q. In support of the doctrine of extreme unction, do not Papists refer us to the 14th and 15th verses of the fifth chapter of the epistle of James?

A. They do; but that passage evidently relates to the
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* Chrysost. in Jo. Hom. 87. † Cyril in Jo. L. 12 ‡ Aug. in Tr. 9.

miraculous gift of healing diseases, vested in the apostles and others in the early state of Christianity, which gift has long since ceased. The rite of anointing with oil, mentioned by the apostle James, was joined with prayers for the recovery of the sick person. But the church of Rome puts up, on occasion of administering extreme unction, no such prayers.

Q. Does not the council of Constance, assembled in the year of our Lord 1415, define and assert the necessity of the intention of the minister of the sacraments, to make them effectual?

A. It does.

Q. What consequences follow from this doctrine?

A. In consequence of this doctrine, a wicked priest officiating, can frustrate, by his bad intentions, the efficacy of the sacraments.

Q. When was auricular confession enjoined by the church of Rome as necessary to salvation?

A. Not before the council of Lateran in the year 1215.

Q. Is not the Popish doctrine concerning the necessity of auricular confession contrary to Scripture?

A. Yes. See Isa. lv. 7. Acts ii. 38. iii. 19. and xvi. 30, 31. Rom. x. 3.

Q. When the ancient fathers speak of confession, are they not silent with regard to auricular confession as taught by the church of Rome?

A. Yes. See the works of Origen, Cyprian, Chrysostom, Augustin, &c.

Q. Do not some learned Papists acknowledge that auricular confession was not instituted by our Saviour, and that it is not of divine institution?

A. Yes; particularly Cardinal Cajetan upon John xx. Sootus in Sept. 4. Dist. 17. Q. 1. Bell. de penit. l. 1. ch. 4.

Q. Is not auricular confession a dangerous engine in the possession of the church of Rome?

A. It is.

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Q. Is not the Popish doctrine which prohibits the marriage of clergymen contrary to scripture?

A. Yes. 1 Tim. iii. 2, 12. Lev. xxi. 13. Heb. xiii. 4. 1 Cor. vii. 2, 9.

Q. Does not Ambrose, upon 2 Cor. xi. assert that all the apostles (John excepted) were married?

A. He does.

Q. Was not Tertullian and Hilary married, and do not Chrysostom, Ambrose, Epiphanius, Theodoret, Theophylact, and others of the fathers, expressly write concerning the lawfulness of the marriage of the clergy?

A. Yes. See their works.

Q. When was the Popish doctrine, declaring the marriage of the clergy sinful, and prohibiting their marriage, established?

A. It was first established at Rome by Pope Gregory VII. about the year of our Lord 1074. And cardinal Bellarmine, speaking of that period, says, "In these times the Roman Bishops did degenerate from the piety of the antients."

ARTICLES in the CREED of POPE PIUS IV.

[The first twelve articles correspond with the primitive doctrines of Christianity, only the last twelve, which are the corruptions of popery, are here narrated.]

XIII. I Most firmly admit and embrace apostolical, and ecclesiastical traditions, and all other observations and constitutions of the one catholic and apostolic church.

XIV. I do admit the Holy Scriptures in the same sense that holy mother church doth, whose business it is to judge of the true sense and interpretation of them; and I will interpret them according to the unanimous consent of the fathers.

XV. I do profess and believe that there are seven sacraments of the new law, truly and properly so called, instituted by Jesus Christ, our Lord, and necessary to the salvation of mankind, though not all of them to every one, *viz.* baptism, confirmation, eucharist, penance, extreme unction, orders, and marriage, and that they do confer grace: and that of these baptism, confirmation, and orders, may not be repeated without sacrilege. I do also receive and admit the received and approved rites of the Catholic church in her solemn administration of the abovesaid sacraments.

XVI. I do embrace and receive all and every thing that hath been defined and declared by the holy council of Trent concerning original sin, and justification.

XVII. I do also profess, that in the mass there is offered unto God a true, proper, and propitiatory sacrifice for the quick and the dead; and that in the most Holy Sacrament of the eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic church calls TRANSUBSTANTIATION.

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XVIII. I confess that under one kind only, whole and entire, Christ and a true sacrament is taken and received.

XIX. I do firmly believe that there is a Purgatory; and that the souls kept prisoners there, do receive help by the suffrages of the faithful.

XX. I do likewise believe that the saints, reigning together with Christ, are to be worshipped and prayed unto; and that they do offer prayers unto God for us; and that the reliques are to be had in veneration.

XXI. I do most firmly assert that the images of Christ, and of the Blessed Virgin, the mother of God, and of other saints; ought to be had and retained; and that due honour and veneration ought to be given to them †.

XXII. I do affirm that the power of indulgencies was left by Christ in the church, and that the use of them is very beneficial to Christian people.

XXIII. I do acknowledge the Holy Catholic and Apostolic Roman church to be the mother and mistress of all churches, and I do promise and swear true obedience to the Bishop of Rome, the successor of St. Peter, Prince of the Apostles, and the Vicar of Jesus Christ.

XXIV. I do undoubtedly receive and profess all other things which have been delivered, defined and declared by the sacred canons and œcumenical councils, and especially by the holy synod of Trent; and all things contrary thereunto, and all heresies condemned, rejected, and anathematized by the church, I do likewise condemn, reject, and anathematize.

This creed is dated at Rome in the year of our Lord 1564, in the fifth year of Pope Pius's Pontificate, which every one who enters into holy orders is bound by oath not only to believe, but to maintain and defend, and teach the people under his charge, and that under pain of the displeasure of Almighty God, and of his holy apostles Peter and Paul.

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† The Papists, by a most unparalleled blasphemy, have joined the Virgin Mary with Christ in the work of our redemption, and some of them have been so impiously bold, as to parallel the virtue of her *milk* with the efficacy of Christ's *blood*.

See Tillotson, Sermon 228.

The following articles and passages out of the canon law, are collected by Archbishop Cranmer, to shew the necessity of reforming it.

The Bishop of Rome may be judged of none but of God only; for although he neither regard his own salvation, nor no man's else, but draw down with himself innumerable people by heaps into hell; yet may no mortal man in this world presume to reprehend him, for so much as he is called God, he may not be judged of man, for God may not be judged of man.

The bishop of Rome may absolve subjects from their oath of fidelity. The bishop of Rome may excommunicate emperors and princes, depose them from their states, and assail their subjects from their oath and obedience to them, and so constrain them to rebellion.

Kings and princes ought not to set bishops beneath them, but reverently to rise against them, and to assign them an honourable seat by them.

All manner of causes, whatsoever they be, spiritual or temporal, ought to be determined and judged by the clergy.

No judge ought to refuse the witness of one bishop, although he be but one.

Laymen may not be judges to any of the clergy, nor compel them to pay their undoubted debts: but the bishops only must be their judges.

The collation of all spiritual promotions appertain to the bishop of Rome.

A penitent person can have no remission of sin, but by supplication to the priests.

We obtain remission of sin by observing of certain feasts and certain pilgrimages in the jubilee, and other prescribed times, by virtue of the bishop of Rome's pardons.

The bishop of Rome may open and shut heaven unto men.

Nothing may be done against him that appealeth unto Rome.

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He is no man-slayer that slayeth a man that is excommunicated.

Princes laws, if they be against the canons and decrees of the bishops of Rome, be of no force nor strength.

Here follow expressions used by Tetzels and his associates, when describing the benefit of indulgencies, and the necessity of purchasing them, a little before the Reformation; "If any man purchase letters of indulgence, his soul may rest secure with respect to its salvation. The souls confined in Purgatory, for whose redemption indulgencies are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment, and ascend into Heaven. That the efficacy of indulgencies was so great, that the most heinous sins, even if one should violate (which was impossible) the mother of God, would be remitted and expiated by them, and the person be freed both from punishment and guilt. For twelve-pence you may redeem the soul of your father out of Purgatory."†

These and many such extravagant expressions are selected out of Luther's works by Chemnitius, in his *Examen Concilii Tridentini apud Herm. Vonder Hart. Hist. Liter. Reform. Pars 4. Page 6.*

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† It must not be said that *Papery* is changed: The church of Rome must abandon her pretence to *infallibility*, before her advocates can be allowed such a plea.—Besides her principles, her practice of *late years* declares the contrary. In the famous age of Lewis the XIVth, great, impolitic and cruel was the persecution of Protestants after the revocation of the *edict of Nantz*. Voltaire tells us, that even since the year 1745 no less than EIGHT PROTESTANT MINISTERS had been hanged for no other crime than that of their religion. Dr. H—, the Popish Bishop, who had, by his own account, so great a hand in planning and carrying on the late act for letting the JESUITS loose upon us, avows the principles of persecution, and endeavours to shew, from the Scriptures, and sound policy, that it is the duty of the legislature to put these principles in practice.

E 32 I

A N

INDULGENCE,

Granted by P O P E CLEMENT VI.

To John and Joan, King and Queen of France; and
their successors for ever.

CLEMENT, bishop, servant of the servants of
God, to our most dear son and daughter in Christ;
the illustrious John and Joan, king and queen of France,
greeting; and our apostolic benediction, Your desires we
willingly approve of, and especially those, wherein may
God graciously give you that peace and repose of soul,
you piously seek after; hence it is, that we, ready to
answer your humble request, do, by our apostolic au-
thority, grant by these presents, an indulgence forever
hereafter to you and your successors, that for the time
being, shall be kings and queens of France, and to every
of you and them; That such confessor, regular or secu-
lar, as you and they shall choose, may commute for
such vows as you may have already made; or which
by you, or your successors, may be hereafter made;
(vows touching the Holy Land, the blessed apostles
Peter and Paul, and of chastity and continency only ex-
cepted) and also such oaths by you taken, and by you
and them to be taken in all times coming, that you and
them cannot profitably keep; by other works of piety
as to him shall seem expedient towards God, and for
the peace of your and their souls. Be it therefore utterly
unlawful to any upon earth to annul this our grant, or
by any act of temerity to controvert the same. And be
it known to any one that presumptuously attempts so
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to do, that he forthwith incurs the wrath of Almighty God, and of his blessed apostles Peter and Paul."

" Given at Avignon, 12 Calend. Mail. ann. 1351."

See Dascherius, Spicileg. Miscell. Epistolar. Tom. 4. p. 275.

P. S. No promise or oath can bind Papists in a Protestant country, where all oaths are administered by Heretics, and where the King himself is a Heretic, in their opinion. They can neither be good subjects in such a state, nor can their Protestant neighbours enjoy any security. Britain has long complained of the perfidy of France. This indulgence, big with impiety and injustice, is the base origin of that treacherous contempt of oaths, for which the court of France, and its Sovereigns, are so notorious. With persons so privileged, no treaty of peace or alliance can be permanent or secure.



The following is extracted from the account of the Society for propagating Christian Knowledge, published in the year 1774, by Mr Alex. Belshes advocate.

AT Scallan, in the braes of Glenlivet, and parish of Inveraven, is a popish college, or seminary, being the only one in Scotland, the number of students at which is, in general, from eight to twelve, most of whom are sons to gentlemen in the neighbourhood, and some of them become priests, without going abroad. At present there are twelve students at this college. About a century

very ago, the number of Papists, in Glenlivet, was so small and inconsiderable, that they had no fixed priest, but were obliged to send to Gardenside, nine or ten miles distant, for one to visit their sick, and to baptize their children. Since the erection of the aforesaid college, which was about 70 or 80 years ago, popery has made such rapid progress, that, according to the most authentic accounts, there are, at present, no fewer than 1520 papists in this and the neighbouring parish, viz. 600 in Kirkmichael parish, and 920 in this parish. In the former, they have increased by 200 since the year 1750, and in the latter, by about 77 since the year 1755. The situation of this college is peculiarly calculated for promoting the interests of popery, being in the centre of seven parishes, at the distance of seven miles from each church, except that of Kirkmichael, from whence, it is four miles distant, and surrounded with a ridge of hills, whereby it is separated from all the neighbouring countries. Besides a priest, or bishop, who resides constantly at this college, there are generally three, and often six priests, who officiate in the several mass-houses in both parishes.

In the parish of Glenelg where are 2570 souls, of whom 1340 are papists, a popish priest resides constantly in Knoidart, and officiates in a mass-house at Invergeseran, on the side of Lochurn. About four years ago, a popish lady in England, did, by her last-will, bequeath a considerable sum of money, for the purpose of erecting a popish school or academy, in North Morar. Several other papists having also contributed for this purpose, an academy was accordingly erected, and still subsists, at which a priest officiates. And, last year, there were sixteen students thereat, many of whom were sons to gentlemen in that country.

Presbytery.

Presbytery.	Parish.	Papists.	Mass-h.
Inverness,	Kiltarlity,	300	1
—	Kilmorack,	300	—
Uist,	South Uist,	2300	2†
—	Barra,	1250	1
Abertarph,	Boleskine,	400	—
—	Urquhart,	140	1
—	Kilmanivaig,	1600	2
—	Laggan,	150	—
Abernethy,	Abernethy,	20	—
Abertarph,	Kilmallie,	35	—
Mull,	Ardnamurchan	848	1
—	—	824	1†
—	—	280	1
Gairloch,	Glenelg,	1300	1††
Kincardine O'Neal	Glenmuick,	337	1
—	Crathie,	832	2
Alford,	Strathdon,	300	1
—	Cabrach,	80	1†
Kincardine O'Neal	Aboyne,	20	1
Strathbogie,	Ruthven,	400	1†
Abernethy,	Kirkmichael and Inveraven.	1520	6†††
Fordyce,	Fordyce,	930	—
—	Rathven,	100	1†
Strathbogie,	Marnoch,	600	—
—	Belly,	50	1
—	Grange,	30	1
—	Rhynie,	12	—
—	Glass,	12	—
—	Keith,	90	1
Kincardine O'Neal	Migvie,	37	—
Auchterarder,	Muthil,	139	—
Dumfries,	Traquair,	403	—
In the Island of Egg	—	210	1
In the Island of Cauna,	—	90	—
In Rum Island and Muck Island, &c.	—	38	—
In diff. par. where there are few,	—	123	—
Total		16,100	29

Those marked with † have a mass-house; those with †† have an academy; and those with ††† have a popish college.

There are some uninformed persons, who imagine the present alarms, and apprehensions of the friends of the Protestant religion, are without foundation. The foregoing table, extracted from the account of the state of Popery in the north of Scotland, in 1774, and then published by the Society for propagating Christian Knowledge, is added to undeceive them. This table contains only the Catholics in those parts of Scotland where the Society have schools; but the number is yet greater, because there are Papists in several places where the Society have no schools; for instance, in Galloway, Edinburgh, Glasgow, Aberdeen, &c. &c.

F I N I S.



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